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## SPECIAL NOTICES.

All communications relating to the support of Stations, or any other special work in France, or to the formation of Auxiliaries to the American McAll Association, should be addressed to the President, Mrs. Mariné J. Chase, 1622 Locust Street, Philadelphia, Penn.

All remittances should be payable to Miss Frances Lea, Treasurer, 1622 Locust Street, Philadelphia, Penn.

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(Entered at Philadelphia, Pa., for transmission through the mails as second-class matter. Price of single copy by mail, 5 cents.)

After November 1st, the address of Mrs. William Bucknell, Home Corresponding Secretary, will be 1631 Walnut Street, Philadelphia, Pa.

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The Rev. J. C. Bracq, our Representative Secretary, will make a tour through the north-western and south-western States during the coming autumn and winter months. He will visit the Auxiliaries *en route*, and will endeavor to organize new ones, especially in the north-western cities.

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We are pleased to note that Mrs. Bracq has been appointed by the Board of Directors to the office of General Secretary. Her duties will be in connection with the office work, general correspondence and visiting Auxiliaries.

Those wishing her to address meetings should communicate with the President. Mrs. Bracq's personal acquaintance with the work will render her a most valuable helper.

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It is with great pleasure that we mention the formation of Auxiliaries at Burlington, Vermont, and at Bath and Bangor, Maine. We extend our cordial greeting to both, and look for much to be accomplished in the great work through the help of our new allies.

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As this number is issued, the President and Treasurer are setting sail for home, after their summer abroad. They leave Havre on the 8th of October, by the steamer *La Champagne*, and should arrive on the 14th or 15th. All friends of the Mission will rejoice to learn that they have gained much needed strength by their summer holiday.

The paper entitled OUR DEBT TO FRANCE, by Mrs. Louise Seymour Houghton, which was read at the Annual Meeting in Baltimore, will be issued in pamphlet form this month. Sample copies, when ready, will be forwarded to the Secretary of each Auxiliary.

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We have on hand: A few copies of the illustrated pamphlet, "THE McALL MISSION AND ITS WORKERS." The price has been reduced to 35 cents per copy, postpaid.

The four-paged tracts, "THE NEEDS OF FRANCE," and "A POPULAR MISSION;" also "SOCIÉTÉS FRATERNELLES," by Rev. R. Saillens, and the following eight-paged tracts, viz.: "LETTER FROM BISHOP WHIPPLE," "THREE YEARS' RETROSPECT," by Rev. A. F. Beard, D. D. "SOME RESULTS OF THE McALL MISSION," by Rev. R. Saillens, and "FRENCH CHILDREN'S APPEAL TO THE CHILDREN AND YOUNG PEOPLE OF CHRISTIAN AMERICA," by Rev. R. W. MeAll, a most interesting letter reprinted from the RECORD of January, 1886, for circulation in Sunday and day-schools.

Also, "LETTER FROM REV. R. SAILLENS," a recent publication of eight pages, giving the latest account of the condition of the Mission.

Each of the above may be had for 35 cents per one hundred copies, postpaid.

"FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY," by Mrs. Houghton. 20 pp. Price, 6 cents per copy, postpaid.

"WHAT FRANCE THINKS OF THE McALL MISSION." Articles by Mons. E. de Pressensé, Pasteurs Monod and Bersier, and other French contributors, and an editorial by Mrs. Houghton. 28 pp. Price, 6 cents per copy, postpaid.

Orders for literature should be sent to Mrs. William Bueknell, Home Corresponding Secretary, 1631 Walnut Street, Philadelphia, Penn.

## THE WELCOME TO PARIS.

The most eventful incidents in the foreign tour of our President and Treasurer, were the two visits to Paris. Of the September visit no report has as yet come to hand, but some interesting details of their welcome to the Mission in June have been forwarded. Scarcely had they arrived in Paris, when Mrs. Newell called for them to go to *Salle New York*, to be present at the last Mothers' Meeting of the season. This work, as is well known, is under the auspices of the well-beloved Mme. LeGay, assisted by some of the English ladies. Miss Matheson presided over the meeting. There were gathered a large number of poor mothers, some of whom had been rescued from much degradation. How changed they had become, how interested in singing the hymns, and how breathlessly they hung upon every word of Mr. Brown's address! Mrs. Chase was asked to say a few words, and did so, as she says, "in good *English*;" but Miss Lea boldly launched out in French, when she addressed them later. At the close a few simple refreshments were served, and this was called *The Mothers' Fête*. Many in the audience were pointed out as having a most interesting history, and as giving evidence of lives changed by the influence of the Holy Spirit.

On the following evening the two ladies met the workers at *Salle Philadelphie*. The hall had been very prettily decorated with French, English and American flags, and the little platform was handsomely adorned with flowers, with the word "Welcome" in French on the wall above. The hall was well filled when they arrived, and after a cup of tea and singing, Mr. McAll gave an address, and then read a formal paper of welcome, to which, to her great surprise, Mrs. Chase was asked to respond. Realizing that she was, indeed, the Representative of a great body of Christian

women, who are all working in the American McAll Association, she got upon her feet, and, as has occurred more than once before, God seemed to endow her with special inspiration, so that the words spoken made a deep impression upon all who were present.

Other addresses followed by Messrs. Sautter, Saillens, Hough, Newell, and Greig. After these formalities the friends came forward and were presented to the American visitors. It was a notable occasion, and one blessed feature of it was the unity of the spirit. There were about two hundred persons present, all workers in some department of the Mission.

The previous evening Mrs. Chase and Miss Lea had met at Mrs. Newell's the members of the Ladies' Committee, at a regular meeting, after which there was a social cup of tea.

The next reception was on the following Monday afternoon, at the house of Mr. McAll, which is a charming little home, and was prettily decorated for the occasion. There were speeches and social presentations; the American ladies were presented to a goodly number of French pastors, their wives, and many others interested in the Mission.

Thus it seems that the friends in Paris have given a very cordial welcome to the President and Treasurer of the Association, and have made every effort to express their gratitude for what is doing in America. It was impossible, during their brief stay in Paris, for Mrs. Chase and Miss Lea to attend the *Réunions*: this pleasure was deferred until September, and an account of it will be given in the January RECORD.

## THE CHILDREN'S FETE.

*Dear Coadjutors :*

We promised some of the Auxiliaries a letter during our stay in Paris, and as all the friends will be more or less interested in what we have to say, we have thought it best to speak to you through the pages of the RECORD.

Those who were present at the annual meeting last April, will recall the salutation which was intrusted to us to present to the workers this side of the sea ; and also that the children's fête was to take place the 23d of June. It is of this happy occasion that we wish more particularly to write.

We arrived at Liverpool the Saturday previous to the celebration of the Queen's Jubilee, and the following Monday hastened to London, not to remain for the imposing pageant of the next day, but to pass directly through the great metropolis, with its gayly decorated streets, to Paris ; for, if we delayed a day, we should miss the children's fête.

The morning of the day of the fête dawned bright and fair, and we thought of the happy children gathering early in their respective halls, and the busy teachers stowing them away in large furniture vans, which had been hired to convey them from the city. What an eventful day for these poor little street gamins ! many of them having never been away from the narrow alleys in which they lived. Now they were to see the green fields, and romp beneath the shadows of the grand old trees ; and breathe the pure air of heaven, with kind Christian teachers to anticipate their needs ; happy children !

It seemed a strange turn in the leaf of history that here in these spacious grounds, under these magnificent trees, years ago the proud Marie Antoinette was entertained at a royal fête given in her honor by the Duke de Richelieu,

by whom the château was built nearly one hundred and fifty years ago. It is now in the possession of a Protestant banker, who had kindly granted the use of the grounds to the Mission for the children's fête; and here they gathered to the number of twelve hundred, with their banners flying; not gorgeous ones; they were made of plain white cloth, with the names of each school printed upon them in red or blue letters. And here they played and romped several hours to their hearts' content.

Then they were called to order, and arranged in groups upon the grass to partake of the refreshments, which consisted of cold meat, bread, cherries, and cold water. When the simple repast was over, they were gathered *en masse* to listen to the addresses. From the top of a slight elevation floated on the breeze the French and American flags, and beneath them were gathered first the children of the Grenelle school, then the Gare d'Ivry, La Villette, Barbès (Ornano), Les Ternes (Salle Bech), Sebastopol (Salle New York), Vaugirard, Ménilmontant, Gros-Caillou, St. Antoine, and others, until a wide circle was formed, and all the happy children were seated upon the grass.

But where was the band of music, which is the usual accompaniment of similar occasions in America? There was none heard or seen. Happily the music was in the children, and it was a perfect delight to listen to their well-trained voices as they rang out upon the breeze in rich clear melody, singing the dear familiar Sunday-school hymns. How heartily and well they sang under the skilful leadership of M. Sagnol.

Then followed the addresses by Pasteur Theo. Monod and M. Saillens, both of which were excellent and admirably adapted to the occasion. M. Saillens read a letter of salutation from a meeting of a thousand children, held at Philadelphia, which was received with much interest



and applause. Another hymn was sung, a prayer offered by M. Sautter, and the happy children again entered the vans to return home. Everything was conducted with the utmost order, the children were well-behaved and most appreciative.

This most successful and interesting occasion so deeply impressed the writer that it will never be forgotten. Think of these children, who would otherwise grow up in utter ignorance of the Bible, to embrace every form of evil and wickedness, gathered into the Sunday-schools of the Mission two afternoons of each week; for they not only meet on Sunday, but, as Thursday is a holiday, the children prefer to spend the afternoon in learning the Bible and singing hymns, rather than in playing in the streets.

Who can estimate the influence these children will have upon the future religious history of France? And these schools could be greatly multiplied, were the funds at hand to cover the slight expense. The annual cost of maintaining a school is from fifty to one hundred dollars. How trifling the sum compared with the great results. There are many American schools which could easily support a school in France, and no field would yield a greater harvest. Let us awake to these facts, and let our Auxiliaries endeavor to interest Sunday-schools to contribute to this great and blessed work.

Yours in Christian affection,

MARINÉ J. CHASE.

PARIS, July 3d.



## ADDRESS

*Given at the American Chapel, Paris, by M. Eugène Réveillaud, Editor of Le Signal.*

LADIES AND GENTLEMEN: I will leave to my honored friend and colleague in the Board of the McAll Mission the task of speaking to you of the general outlines and prospects of the McAll Mission, and I, with my broken English, will, to spare your ears, confine myself to expressing in a few words the feelings of deep gratitude inspired in every French Christian by the beautiful work conducted amongst my countrymen by Mr. McAll, and the hearty support given to it by so many Christian friends in your generous land. We have, indeed, learned in France to consider Mr. McAll as one of the foremost benefactors of our country, and as a man who, in the favorable fear of the Lord, has been sent by his benevolent hand; leaving, like Abraham, his native land, his family and his home, to be a prophet of Christ amongst our—so to speak—modern heathenism, and to “make known to us the blood of the New Testament, which speaketh better things than that of Abel.”

To appreciate Mr. McAll's work in France, and the extent of the good we have received from him, it is not enough, indeed, to contemplate the apparent results of his coming amongst us; the marvellous growth of his Mission, from the little shop rented in Belleville, in 1871, where he began to preach, in an almost impossible French, the “good tidings” of the love of Christ to every man in every nation, to the almost hundred mission-halls now scattered throughout all France; nor to number the sittings in those halls, the workers employed, the people who come, night after night, to hear the good news of salvation, and the converted amongst them who have freely, joyously, given their hearts to the Saviour. All that, precious as it may be,

would not give an adequate idea of the benefactions of Mr. McAll to us, nor of his title to our gratitude. He has done more, indeed, than inaugurate and make successful a work of evangelization in France; he has proved to many sceptical spirits amongst French Protestants themselves, that France can be evangelized and gained to the Gospel, and he has taught how thus to evangelize and gain her.

Before his coming, indeed, we had already some evangelistic societies, but so timid, so uncertain of their way, and proceeding in so *routinière* a manner, that with their methods more than a thousand years would have been needed to make all France hear the message of Christ.

More than that, the idea was spread in almost every quarter of the Protestant Church, that the Gospel was to be preached only from a high pulpit, in a very solemn and academic tone—after the manner of Bossuet or of Saurin—without ever descending or bringing it down to the level of the people. It was a kind of gnosticism, the Gospel of the cultured *bourgeoisie*, not the Gospel of publicans and sinners; the Gospel of the learned and intelligent, not the Gospel of the simple-hearted and children. But it is *this* that Christ preached, and for which He thanked his Heavenly Father. And it is this blessed and only powerful Gospel that Mr. McAll restored to us, and that he taught us how to preach, and how to carry it and offer it to those for whom it is so especially appropriate, to the people of our workshops, to the poor, to the blind, and to the palsied of our by-ways. When at first it was known in our Protestant *société* of Paris, that a foreigner, an English minister, scarcely knowing how to speak a word of French, had come with the idea of converting souls to the Christian faith and purity and charity, where?—in the gay, incredulous and mocking Paris; and where yet more?—in that part of Paris known as the most atheistic, most

grossly "anticlerical" and revolutionist, where the Satan of the Commune had his throne; when this became known, nobody could even imagine that success should crown such audacity, and everyone expected to hear of this sanguine Englishman as being baffled, extinguished, and finally repulsed with contempt and ridicule. But God wanted to prove once more that He has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the strong, and the event proved that it was the foreigner who was right, and his methods which were good, because they were according to the Holy Spirit.

And it appears now clearly to every opened eye, that this, in the beginning, apparently foolish thing was the beginning of a great and ever-enlarging work. Like the little mountain rivulets, which become, in descending, great rivers, so the humble shop-mission of the first endeavor has become a very great evangelistic power.

God has removed all barriers from its progress.

The right of holding meetings and of preaching elsewhere than in churches, which was first granted to Mr. McAll as a mere tolerance of the police authorities, has been transformed by law into a large and full liberty, which no political *régime*, I feel sure, can ever more suppress.

This is an essential point, the most hopeful in the future prospects of France; for, as wrote the great Milton, "Though all the winds of doctrine were let loose upon the earth, so truth were amongst them, we need not fear. Let truth and falsehood grapple; who ever knew truth to be put to the worst in a free and open encounter?"

Yea, we look now, thanks be to God, with a feeling of hope to the religious future of our land.

The revocation of the Edict of Nantes, of which the second centenary occurred two years ago, and by which,

in the thought of Louis XIV., Protestantism was eradicated from France, and thousands of Protestants were expelled upon all the shores of the old and new world—this odious revocation shall be, in its turn, revoked. All its injurious effects on our impoverished and exhausted churches shall be repaired, the blood of our martyrs and confessors shall be avenged by this only Christian revenge, the conversion of their persecutors' sons. France will receive the pure Gospel, and will become—why not?—a Protestant nation, taking its own rank after the great Sister Republic, amongst those who have charge to send missionaries and to spread the Christian faith to the extremities of the earth.

Why not, dare I say? We know that the Gospel is both for Jews and Gentiles, for Barbarians and Greeks, for South and North, for every people and every nation. Now, France is, to-day, the field the most widely open to the sowing of the good seed. The Romish Church has lost almost all influence over the minds of men, especially amongst the working-classes of my nation. Every one, not only in the suburbs, but in the very centres of Paris, on the Boulevard Bonne Nouvelle as in the Belleville district, not only in the large cities but in the least hamlets of the provinces, is willing to hear and hear again the evangelic message. Ancient prejudices against Protestantism, as a dangerous heresy, have, by the progress of light and public instruction, almost everywhere fallen. Every ear is bended and many hearts are opened.

Had I time, I could quote to you many characteristic facts, which allow the highest hopes. I could speak, for instance, of a rural district not far from that old Protestant stronghold, La Rochelle, where, though some years ago entirely Roman Catholic, there is now scarcely a village for twenty miles around without its group of Protestant Christians, and good Protestants, indeed, all of them full of

an evangelistie and soul-loving spirit. I could speak of many calls coming to us in our MeAll Committee, to found our much-appreciated mission-stations in towns large and small. I could speak of many priests, even, anxious to leave their church, of which they acknowledge the errors, and addressing themselves urgently to us for help to come from their bondage into the full liberty of the children of God. The matter has become so pressing and these instances so numerous, that I myself felt the duty of constituting a committee to succeed these former priests, of whom no fewer than four, recently emancipated, now sit on the benches of our theological schools.

This committee, like all our religious societies' committees—*Société Centrale Protestante d'Evangelisation, Société Evangélique, Mission Intérieure, or Home Mission, Société des Traités Religieux, Société Biblique, etc.*—works, I am happy to say, in perfect and fraternal accord with the MeAll Mission, has received from it impulse, aggressiveness, and indirect help; and all of them, on the other hand, are helping and completing our work.

All walk, it may be said, hand in hand, toward the same end, the conversion of France to the God of the Bible and to His only-begotten Son, our common King, to whom must be glory in all parts of the earth. All have encouragements and hopes of reaching, sooner or later, this magnificent end. Oh, the beautiful day when all the nations of the earth, being, according to prophecy, reconciled and bound by the links of Christian peace, shall say together, the strongest sustaining the weakest, and the oldest helping the youngest: "Let us come and go up to the mountain of the Lord."

Blessed be he whosoever, having loved His coming, will have hastened that day! We bless Mr. MeAll as one of the most efficacious precursors of that great advent; and

we bless you, brethren, who by your constant and increasing co-operation in this work prepare the way of the Lord, and make him *straight paths*.

#### ROMISH PRIESTS AND THE MISSION.

A note from Rev. W. W. Newell, accompanying the above paper by M. Réveillaud, says :

“ M. Réveillaud refers in his address to the number of priests in France who are forsaking the Church of Rome. It was a striking commentary on this tendency that during all that missionary meeting, while M. Réveillaud was reading his paper, a Roman Catholic priest in full priestly dress was waiting in the pastor's little room. He had sought an interview with M. Réveillaud and had received this *rendez-vous*. It is a fact that must surprise many, that a priest of the Church of Rome should dare to come to a Protestant church, in Roman Catholic France, to consult with a Protestant leader in regard to our doctrines.

“ Within a few hours one of the doorkeepers has told me of another priest in full canonicals, who accepted his invitation to enter our *Réunion* at Salle Philadelphie, and who has returned several times, seeming much interested.”

#### THE MEETINGS IN SUMMER.

A letter received from Mrs. Newell in August, reports that the work is going on in spite of the heat and the absence of about thirty workers on their vacation. All the regular services are kept up, save the Sunday-schools and Mothers' Meetings. Is it not wonderful that these people are so eager to hear, that nothing can keep them from the *Réunions*? When in America half the churches are closed, and few meetings can be sustained, these poor people, after their hard day's work, find time for gathering together in their badly ventilated halls, and are happy.



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AN AMERICAN CLERGYMAN'S REPORT OF SALLE  
NEW YORK.

I go to Salle New York very often. It is a very beehive, just what a Mission ought to be. Its location is the best of all the Salles. It is on the Boulevard Sebastopol (near the *Place du Chatelet*), the great thoroughfare running north and south across the grand boulevards, between the Porte St. Martin and the Porte St. Denis, and leading directly into the *cité*, and by its continuation, the Boulevard St. Michel, into the Latin quarter. It is the roadway for tens of thousands of people, going and coming from one side of the city to the other. Besides this, it is in the centre of traffic, and of an immense population.

It is open day and night. Here good Mr. Donaldson has Bibles and tracts in all languages from the British Bible Society and Religious Tract Society. Here you get all sorts of information about the Mission, the churches and the religious and philanthropic societies of Paris, as you cannot elsewhere in the city. I have been there by day and night, at all seasons, and have watched the work with the greatest interest.

Rev. S. R. Brown has general charge of the work. The regular meetings in the afternoon and evening of Sundays, and at 8 P. M. on week days, are usually thronged. I have heard there many of the best addresses I have ever heard. There is a Sunday-school for women and young girls, recently started Sunday afternoons, and doing very well.

A special work here, and one deserving the greatest attention, is an effort to gather in young girls and lead them to Christ. Perhaps this is the most important work begun in Paris. Young women are exposed to awful temptations in this great and wicked city. You may say without exaggeration that immorality rules the day. Little, if anything, is done to guard, or to rescue the fifty



thousand women licensed to lead a life of shame. God help them! And women must, of very pity. Is there not some consecrated heart, full of compassion, to enter this field? Surely amongst our women there must be some of means and leisure and devotion, who will take hold of it.

There is also a large Mothers' Meeting held once a week in Salle New York, and full of interest.

We sometimes hear our Missions do not show results. This cannot apply to the work in Salle New York. Some weeks ago Pastor Mettetal, for many years President of one of the Consistories of Paris, began to speak in the Salle on Fridays, and invited any who wished to come to a separate room for further conversation. As a result there are thirty odd candidates for church-membership. This is a most important matter; it is *harvesting* in the best sense, bringing the new converts into church relations, privileges, obligations, and blessings. What this pastor has done, others may do.

All the meetings are full of interest. I was there one Sunday evening; not a seat to be had. Monday night I said, there cannot be so many, I'll go and look. Just two chairs unoccupied, and both taken while I hesitated.

My dear friends, you have great reason to be thankful, to be encouraged. Do all you can for this work; there is great promise. This is seed-sowing time. Our work is a work of faith. Remember these people in your prayers.

Think of these tired workingmen and weary women; think of these young girls surrounded with every form of temptation. In these Mission halls they get the first news of salvation, the first ray of hope, often the first real kind, sympathizing word and look they have ever had.

HENRY E. HUNTER.

MISSION WORK AMONG THE BLIND.

Allusion was made in the April RECORD of the work for the blind in Salles Yulee and Brooklyn. From the Paris RECORD we extract a further account of this work:

"Very various are the speakers at these little reunions, yet all of them express the pleasure they have felt in being present. 'Every time I have gone to address those blind ones,' writes a good colporteur, 'I have found it a happy privilege, there is always so much attention to the simple words of the Gospel of St. Luke, the most of which we have studied together.' The Russian Princess Gargarine, who addressed them several times during her stay in Paris last autumn, saw with pleasure that they listened most attentively, and were very anxious to receive visits from an excellent city missionary, hardly richer than themselves in this world's goods, but abounding in the riches that are in Christ. A busy Mission lady chose often, as her Saturday afternoon rest, to go (an hour's journey or more it was) to see her blind friends, and speak a few loving words to them, receiving in return their warm greeting and hearty thanks.

"The number of attendants at the meetings ranges from twenty to twenty-five at each place, but would be much larger if the state of the funds allowed of more invitations being sent out. The time is occupied by singing, prayer, reading, and exposition of a chapter of the Bible. Miss Verner presents each person with a copy of the *Cantiques Populaires*, which they learn at home by the help of their sighted friends, and now they call in concert for one hymn, now for another, showing that by agreement they have been all learning the same one. 'How much you have improved in your singing,' said a friend who had been absent for some time; and, indeed, they put their hearts into it and sing with much *entrain*. Remarks

are sometimes made by them, and questions asked, for they are invited to study at home the subject for the following week; everything is done to make the little gathering as home-like as possible, and not the least powerful means to this end is the cup of coffee and the *gâteau* served to each at the close of each meeting. Very fond these blind ones are of 'their own meeting.' However inclement the weather, they arrive long before the hour of beginning, and the time is occupied by one of their number reading and explaining the Bible to them; and 'last time I prayed with them,' said an *aveugle*, who frequently has been the reader. This man is an old soldier with venerable face and silvery, shining hair, who has been for long an interesting *habitué*. He first attracted our notice by his deep attention, his left hand curved behind his ear, his face flushed to the brow as one and another word of Divine truth reached him. Later on came the inquiry, 'I *feel* I cannot forgive everybody; how am I to do so?' This, with much earnestness, while a speaker was showing the necessity of forgiveness of enemies. Now his testimony, given the other afternoon before the meeting, is: 'I cannot express to you my happiness, the consolation I have since I began to read my Bible portions. The Word of God *fills* me with consolation.' A speaker was describing the East, Egypt, its Pyramids. 'That's all true,' called out our soldier, 'I've seen it all.' 'Would you like your meeting shortened now that winter has set in?' our poor friends were asked. 'No, no, we should like to stay till seven o'clock; till ten o'clock,' came from many voices. 'I was once a member of the Church of Rome,' said a gentleman speaker, 'but now I have left Rome; can any of you say the same?' 'Oui, oui, oui,' was called out heartily from, it seemed, all comers to the meeting."

## ROMANIST VIEWS OF THE WORK IN CORSICA.

An account of the McAll work in Ajaccio, Corsica, was given in the RECORD of October, 1866. Some months later two significant and interesting articles appeared in the Corsican Conservative, (*Conservateur de la Corse*) which only want of space prevented our sooner giving in substance to the readers of the RECORD.

The first, under the title: "The Protestant Propaganda"—a letter addressed to the editor of the Corsican *Conservative*, who is a dignitary of the Romish church, and formerly a zealous opponent of all attempts to introduce Protestantism into the island—called attention, to the fact that an effort was being made to bring the Bible to the people of Corsica, emphasized the fact, that almanacs containing texts of Scripture were being widely circulated, and appealed to the editor to use the influence of his paper in putting down all such efforts. In publishing this letter, the editor promised to give afterwards his answer, and it appeared a week later, in these deeply significant words:

"We promised to comment upon the letter of our correspondent upon the Protestant Propaganda. Our comment, alas! is in no wise consolatory."

Then he recites his former successful attempts to crush out any movement for introducing Protestantism into Corsica.

"And yet," the article goes on, "we hesitate now to undertake a campaign against the Protestants, and this for two reasons:

"1. Because, though they hold meetings, we are assured that they evince no proselyting spirit. They confine themselves to preaching the Gospel without attacking Catholicism. To be sure, error will always be error, and heresy, heresy; still, there is a *curé* in the parish where the Protestant meetings are held, and so long as this vigilant sentinel, who watches day and night, has given no

cry of alarm, we are authorized to believe that no peril threatens his domain.

"2. But, the principal reason why we have, so to speak, closed our eyes to the steps taken by the Protestants in Corsica is this:

"In presence of the deluge of impiety and negation which threatens to submerge us, if God does not save us as he saved Noah and his family, we must face these most pressing, most perfidious, and most subversive attacks, before troubling ourselves about the Protestant Propaganda, which is, in fact, neither as radical nor as subversive as that of the government itself, or of the atheistic press.

"And how shall we take up arms against Protestantism, which at least accepts the Gospel and many articles of the Apostolic faith, while we are confronting a government which openly in Parliament denies the Catholic dogmas, and effaces the name of God from every book which it places in the hands of our children? How shall we make a point of refuting Protestant almanacs which cite, whether for good or ill, texts of Holy Scripture, while in Ajaccio and in Bastia we have newspapers, edited by Corsicans, in which the Church is held up to ridicule, the Virgin is stigmatized as dissolute, and God himself as unrighteous or as non-existent?

"We must take a firm stand, first of all, against Gobletist impiety. We must first reject, with holy horror, the unbelieving and licentious press, and the Marian atheism of our island; afterward, if there is time, we may occupy ourselves with the Protestant Propaganda."

Thus does the wrath of man praise Him. The anti-clericalism of the French Government, with the bitter hatred it has engendered among Catholics, conspires with the atheism of great masses of the people to build up a wall of defence around the humble bearers of the Gospel of Christ.

CHARACTERISTICS OF THREE SALLES.

REV. S. R. BROWN.

The Mission in Paris is one family, and the children are many, but no two stations are alike. Each has its own history, and its distinctive characteristics. Salle Cleveland is in the northern part of the city, near a bronze monument erected to commemorate a gallant, but useless resistance to the allied armies in 1815. Its feature is the number of aged women who attend the services. Their ages vary from sixty-nine to eighty-six years, and the eldest walks in with firm step and upright form, and complains only of failing sight. These old women live in the *House of Providence*, or Home for the aged, or occupy *mansardes* under the tiles, strange rooms, lit only by a fan-light, with slanting roofs, and walls dark with age, and covered with wrecks and relics of former and better homes.

One of these aged dames is Mlle. L——, aged seventy-two, who lives on her savings in service. Bright and clever, she for years frequented our meetings apparently to little profit. She was noted for her knowledge of our hymns, and had committed most of them to memory, but was inclined to quarrel with her neighbors. One day a hymn was sung, with the chorus, "*Aimons-nous toujours.*" Mlle. L—— was affected, and rose from her seat, and going to another woman offered her hand, saying, "*Aimons-nous toujours!*" "Let us be friends!" It was a victory over self: silently the Word was transforming her whole nature.

Sickness came on, and during the winter she was shut up with rheumatism, with no company but her Testament, tracts, and hymn book; but with the summer she came back, maimed in one arm and halting on one foot, less cheerful, but still bright. As winter again drew



near her old enemy returned, and she felt that this time would be her last. One night the preacher spoke on *Dress*—the sin of Adam and the robe of Christ's perfect righteousness, freely bestowed upon sinners. The old woman listened, and at the close seemed in no haste to go.

The preacher went up to her; she stood leaning on a crutch, one arm in a sling, her face drawn with pain.

"This may be my last visit," she said. "I don't think I can come again."

"Do you fear death, the judgment?" was asked. Her face brightened, her low voice became clear; she answered, "Oh, no! sir, I am too well dressed to fear to appear before God." The sermon had been understood, and she knew herself to be clothed in the righteousness of Christ.

She still lives and hobbles to the meeting; and she is growing in grace, and is a source of much encouragement to the workers.

Salle Baltimore is on the Grand Boulevard, near the Porte St. Denis. It is a large room, in which congregate the better classes, French and foreign students, devout men from the Russian and Romish churches, "Jews and Greeks," who come to hear "what these babblers say."

One day I had been preaching on "Seek ye first the kingdom of God." The service over, many of the hearers hurried out, but a gentleman with a large fur coat, such as foreigners wear, tarried to speak with the preacher. He was an Austrian art student, and had dropped into a meeting at first out of curiosity, and afterward as a means of learning French. Sickness came on. In his loneliness he thought of all that he heard in the meetings. He procured a Bible, and the word was blessed to his conversion, and



on his recovery he had returned to tell what God had done for him.

Paris attracts men from all parts. To preach the Gospel in the McAll Stations—is to preach the Gospel to all nationalities.

Salle New York is situated in commercial Paris, near Pascal's monument, the *Tour St. Jacques*. Here is the statue of the great philosopher, the humble Christian. The people who frequent this Station are of a lower grade than those at Salles Cleveland and Baltimore; probably the lowest grade of Parisian life is found here, but not too low for the Lord to raise up, nor so lost that he cannot find. Many of our *habitués* belong to the great Central Markets, working from early morning, and free at noon. Among these is a young woman who attends the Mothers' Meeting. There was something in her open, bright face that interested the ladies; they marked her attention as she drank in the good news; it was all new to her. One day she showed considerable emotion, and on leaving she said: "Oh, ladies, how I thank you for all the good words I have heard in this room. 'Tis a fortune to know Jesus!" Her faith was soon to be tested by illness, and it bore the test well. She recovered, and is now learning to read, and is seeking to bring others to the Salle where she made her fortune.

Such first fruits are tokens of the great harvest yet to come.

## TESTIMONY OF AN OLD WORKER.

[Abridged from the *Paris RECORD*.]

Summer is, of course, not the best time for seeing what is being done in Paris or elsewhere. The long days and the hot weather are not favorable to evening meetings. But I saw notwithstanding, this year, as formerly, much that was interesting and encouraging.

When the question of removing the meeting held in the Rue de la Tacherie to the Boulevard de Sébastopol was debated, some fear was felt lest the large congregation assembling nightly in the former place should not find their way to the new one. I was glad to find that this apprehension has not been verified. The crowded audience, night after night, and the very large proportion of working men listening attentively, are still the same; whilst the room is an immense improvement on the old one.

If I may judge from the one occasion when I was at the meeting in that most important quarter, the Boulevard Bonne Nouvelle, the character of the attendance there has much improved since last year. A larger proportion seem to come in a serious spirit, for the sake of hearing the Word of God. It was very encouraging also to see how many of the audience remained for the *Réunion fraternelle*, which does not offer any special attraction, like that of good music or eloquence, to the worldly-minded.

The tokens of a work of the Spirit of God at Grenelle have long, as you know, been visible, and by what I saw and heard they seem to be rather increasing than diminishing. And the contrast is indeed striking between the large and attentive audience which now assembles there and that of some twelve years ago, which consisted of perhaps a dozen serious hearers and a few ill-behaved boys.

That the large majority of the people of France are more or less *accessible* to the Gospel is quite evident to any one who has worked among them as a tract-distributer.

The bigoted Romanist, the bigoted free-thinker, and the scornful man of the world, will soon show their colors if you offer them a tract. But this is quite the exception in all parts of France that I have visited. And you will much more often see a tract received with a grateful smile, and attentively read by the receiver (among the working folks at least) in France than in England. This is the impression left on my mind by long experience.

The good congregations at the Rue Royale Mission-room on Sunday afternoons, and elsewhere on Sunday evenings, suggest a reflection, which although it does not practically concern Mr. McAll's Mission, I should like to express here for the sake of the French friends who read your magazine. Why should not the custom of holding two Sunday services in each place of worship, universal in England, be equally universal among the Protestants of the Continent? It is possible to assemble congregations on Sunday afternoon and evening in the Mission-rooms of Paris; why not in its Protestant churches? The more I reflect on the subject, the more I am convinced that a high condition of spiritual vitality can hardly be expected in a church, which only meets once for public worship on the Lord's day. For the many who could attend two services, it is a serious privation to have one only. But there are also many families where all the members cannot leave home at once, and where consequently, when there is only a single service, some must be absent from the house of God altogether. I spent a Sunday lately with a devoted French pastor and his wife, in a country village between Paris and Tours, and was much struck with the amount of spiritual life manifested in their congregation. We had services morning and afternoon. The afternoon congregation was decidedly the larger. How great would have been the loss if the morning service had been the only one!

H. NOEL.

## WORK AMONG THE YOUNG.

*[Abridged from the Fifteenth Annual Report.]*

"What is your religion?" is frequently asked in the Children's Hospitals. "*Je suis de la réunion.*" "Don't laugh," said a girl gravely to her godfather the other day; "if father had gone to the meeting like us, he wouldn't be taking all his sons now to the cabaret; he would give them to mother." "The boy you sent to my confirmation class," remarked a well-known pastor to one of our workers this winter, "is far in advance of the others in knowledge of the truth, and in appreciation of its bearings." Such testimonies as these show that our work is not unappreciated either by the children themselves or by those of their spiritual instructors who are best qualified to speak. As year succeeds year, it strikes deeper root and bears better developed fruit. The younger children in families which have frequented our halls for six, eight, or ten years, are less turbulent, less wickedly disposed than their elders whose habits were already to some extent formed before they heard of Him who called the little children to Him, and blessed them: the bigger boys and girls do not all of them abandon the schools when apprenticeship, with its awful temptations, comes to them, but look still for advice and counsel to the teachers whose faces have been familiar to them for so many years. At least a dozen, perhaps twenty, who six years ago were scholars, and not always the best behaved, are now regular teachers, and quite three times that number help in one capacity or another in the management of the meetings.

This Christmas we have made for the first time a systematic attempt to ascertain the position of the children's work in our provincial stations. More than two-thirds of our branch directors have returned categorical answers to a series of questions bearing on the number

and efficiency of the schools. These answers have on the whole been satisfactory as regards the quality of the work done, and the influence exerted on the hearts and minds of the children actually under instruction, but with one or two exceptions the number of children reported as attending the schools is far below what we had hoped.

Where the population is small, intimidation, the great weapon of the Church of Rome, is easily wielded, and therefore the more successful the school in a provincial town, the keener will be the opposition of the clergy. That workman, father of some five or six children, must have strong faith in God, who braves the threat to refuse confirmation, to refuse help in time of sickness, to oppose the reception of the children as apprentices or servants in the leading houses of the district, all because the children go to the *conference*; and how shall they believe in Him of whom they have not heard? If to this open opposition on the part of the Catholics be added apathy on the part of the nominal Protestants, taught by generations of repressed respectability to look askance on whatever goes outside routine, on whoever is disposed, like Mirabeau, to *humer les formules*, we can understand why one director is forced to close the single school of his station "in order not to attract to the general work the too close attention of the clergy," and how another writes: "In consequence of the persecution directed against the parents of our children at —, we have been unable to continue our schools there, but as the persecutor is to leave the district in the end of December, we shall try to recommence them as soon as possible."

When along with the ecclesiastical difficulties of the situation is taken the fact that our branch-director is generally single-handed, and may have aptitudes urging him to develop other sections of his work rather than

that among the young, we can easily understand, though we still lament, the diminution in his juvenile returns. Such children as are reached, however, repay amply the pains bestowed on them; if only four provincial schools, at the head of which stands conspicuously the group of Roubaix, Lille, and Dunkerque, can report an attendance, even in winter, at all satisfactory, a third of the entire number can point to distinct spiritual results, and only one has seen no progress in intellectual attainments. When this can be said, we may confidently look forward to still greater vigor in the future, and bid the captains of these outposts take good courage; the General will bring up His reserves in time to turn the scale of victory.

On turning again to Paris we find but little difference in the appearance of the principal schools. Being already filled in previous winters they could not show a larger attendance this year though the impression produced by the statistics, not yet quite complete, is that the diminution of numbers in summer was not so great as formerly. Certainly the Christmas *fêtes* proved two things: that the discipline was better everywhere, and that a larger number of advanced scholars had been kept in the ranks. These last have engaged our attention very closely this year, for we rightly consider them the most important charge committed to us. They are the flower of the flock, chosen by a sort of natural selection from among the hundreds that pass through our hands; it is to them that we look, to fill in future the ranks of the teachers, and it is they who can best assimilate such instruction as we can communicate to them. Evidently each superintendent must take such care of these as he can, no outsider can to any good purpose meddle; sometimes the same teacher who has grouped them round him—oftener perhaps round *her*—for



the past two or three years continues to give them the instruction suited to their advanced knowledge, but in that case the superintendent does well to assign them a separate room or a different hour, or something which will serve to distinguish that class from all the other classes of the school. Or they may be grouped into a Bible Union, furnished with cards of membership, and gathered at least once a month round the secretary of the branch, if possible in his own house, to exchange friendly confidences and answer questions, written or oral. Or, again, they may be urged to form themselves into Young Men's and Young Women's Christian Associations, a most excellent thing, proved by experiment in more than one district of Paris to be both feasible and practicable, but demanding great care and a wise choice of officers. All these plans have been tried and worked with greater or less success this year, but their general adoption is checked by the insufficient number of workers, and by lack of time on the part of those on the field.

In spite of all, however, much good work has been done, as witness the answers given orally at Grenelle or Ledru Rollin; in writing at St. Antoine or Bercy; the recitation of Scripture in concert at Montreuil and Pantin; the written examinations at the Rue Monge; and other proofs too numerous to mention in detail, of the blessing accorded to these efforts after higher instruction.

The Children's Committee has sat nearly every week discussing the different problems that presented themselves, and trying to concentrate the scattered energies of the different schools. Though often prevented by want of money or men from giving effect to its own decisions, it has tried to remember always that its function is to counsel, not to order, and that though it could not always bring help it was not useless when it at least chronicled the distress.

CHARLES E. GREIG.



RESOLUTION OF THE LADIES' COMMITTEE.

The following letter has been forwarded by Mrs. Chase :

17 RUE DE L'ARC DE TRIOMPHE,

June 30.

MY DEAR MRS. CHASE: I have much pleasure in forwarding to you the following resolution, which was passed unanimously at our committee meeting yesterday :

"The members of the Ladies' Committee of the McAll Mission in Paris, in returning hearty thanks to the ladies of the American McAll Association for their most welcome salutation and Christian sympathy, beg to assure their American sisters and friends of their cordial appreciation, of their loving-kindness, and of the stimulus which they have received from the delightful visit of the President and Treasurer of the American McAll Association, Mrs. Chase and Miss Lea."

The said members of the Ladies' Committee in Paris offer to their zealous co-workers in America the expression of their Christian regard, and they trust that, in answer to many prayers from both sides of the ocean, Heavenly blessings may abundantly descend on their beloved Mission.

Yours in Christian love and sympathy,

AGNES JOHNSTONE, Secretary.

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FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association, the sum of                      dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

## AMERICAN McALL ASSOCIATION.

## OFFICERS.

## President.

Mrs. MARINÉ J. CHASE, 1622 Locust Street, Philadelphia.

## Vice-Presidents.

Mrs. JAMES A. GARFIELD, Northern Ohio.	Miss ANNA H. ADAMS, Boston.
Mrs. JOHN V. FARWELL, Illinois.	Mrs. F. W. OWEN, New Jersey.
Mrs. FELIX R. BRUNOT, Pennsylvania.	Miss ANNA L. DAWES, Western Mass.
Mrs. FRANCIS WAYLAND, Connecticut.	Mrs. SAMUEL VAIL, Northern N. Y.
Mrs. L. S. DUPONT, Delaware.	Mrs. PEYTON HARRISON, Maryland.
Mrs. WILLIAM CLAFLIN, Eastern Mass.	Mrs. H. A. WIGHT, Michigan.
Mrs. SAMUEL M. FELLOWES, Eastern N. Y.	Mrs. LEWIS WALLACE, Indiana.
Mrs. W. H. FENN, Maine.	Mrs. MURRAY SHIPLEY, Southern Ohio.
Mrs. C. H. PARKHURST, New York City.	Mrs. M. B. TAYLOR, Florida.
Mrs. J. K. STICKNEY, Dist. of Columbia.	Mrs. CAROLINE SCALES, Missouri.

## Board of Directors.

*Term expires 1888.*

Mrs. JOHN F. KEEN, Philadelphia Penn.
Mrs. WISTAR MORRIS, " "
Miss HOCKLEY, " "
Mrs. W. R. NICHOLSON, " "

*Term expires 1889.*

Mrs. JOHN RODGERS, Washington, D. C.
Mrs. JOSEPH SAWYER, Boston, Mass.
Mrs. E. R. REXFORD, Hartford, Conn.
Mrs. R. D. FISHER, Baltimore, Md.

*Term expires 1890.*

Mrs. HENRY N. PAUL, Philadelphia, Penn.
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Mrs. V. C. SWEATMAN, Philadelphia, Penn.
Mrs. JOSEPH F. PAGE, Philadelphia, Penn.

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Miss FRANCES LEA, 1622 Locust Street, Philadelphia.

## Corresponding Secretaries.

*Foreign.*

Mrs. J. M. LONGACRE,  
328 Walnut Street, Philadelphia.

*Home.*

Mrs. WILLIAM BUCKNELL.  
1631 Walnut Street, Philadelphia.

## Recording Secretary.

Mrs. ADAM FETTEROLF, Girard College, Philadelphia.

## Assistant Treasurer.

Miss C. REMINGTON.

## Representative Secretary.

Rev. J. C. BRACQ, 1622 Locust Street, Philadelphia.

## Auditors.

LEWIS H. REDNER.

HENRY N. PAUL.

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION  
FROM AUXILIARIES AND CHURCHES,  
FROM APRIL 1 TO SEPTEMBER 15, 1887.**

**MAINE, \$197.91.**

Bangor, Central Cong. Ch. . . .	\$125 45
Bar Harbor, Friends . . . .	22 25
Bath, Central Cong. Ch. . . .	3 59
" Wesley M. E. Ch. . . .	10 77
" Winter St. Ch. . . .	24 10
Portland Auxiliary . . . .	1 75
" A Friend . . . .	10 00

**VERMONT, \$51.57.**

Burlington, First Cong. Ch. . . .	\$38 30
Ludlow, Friends . . . .	5 00
Rutland, " . . . .	8 27

**MASSACHUSETTS, \$1174.29.**

Amherst Auxiliary . . . .	\$50 00
Boston " . . . .	655 00
" Cash . . . .	10 00
" " . . . .	2 60
Bradford, Young Ladies' Academy . . . .	36 00
" Miss A. Johnson . . . .	10 00
" — Ch. . . .	21 59
Everett and Natick Home Circle . . . .	28 00
Greenfield, Young People of . . . .	
First Cong. Ch. . . .	7 06
Haverhill Auxiliary . . . .	150 00
Holbrook, Winthrop Cong. Ch. . . .	17 05
Holyoke, Second Cong. Ch. . . .	55 57
Monson, Young Ladies' Work- ing Club . . . .	25 00
Pittsfield, Friends . . . .	10 00
S. Framingham, So. Cong. S. S. . . .	14 57
Stockbridge, A Friend . . . .	50 00
" Mr. Blakeman . . . .	10 00
Worcester Auxiliary . . . .	21 85

**CONNECTICUT, \$566.27.**

Bridgeport Auxiliary . . . .	\$28 00
Hartford Auxiliary . . . .	122 00
" Park Cong. Ch. . . .	88 50
" South Cong. Ch. . . .	17 00
Newington Cong. Ch. . . .	26 45
New Haven, Mile. Tournier . . . .	2 00
Norfolk Cong. Ch. . . .	80 73
Norwich Auxiliary . . . .	34 00
Plantville Cong. Ch. . . .	31 73
Westfield Auxiliary . . . .	63 15
Windsor Locks Auxiliary . . . .	64 00
Winsted Auxiliary . . . .	8 71

**RHODE ISLAND, \$105.00.**

Providence Auxiliary . . . .	\$50 00
" Union Cong. Ch. . . .	55 00

**NEW YORK, \$3466.41.**

Albany Auxiliary . . . .	\$500 00
Brooklyn Auxiliary . . . .	1217 41
New York City Auxiliary . . . .	1120 00
" " Dr. C. K. Agnew . . . .	20 00
Troy Auxiliary . . . .	609 00
*Syracuse Auxiliary . . . .	

**NEW JERSEY, \$645.00.**

Morristown Auxiliary . . . .	\$350 00
Newark Auxiliary . . . .	280 00
Orange, H. W. S. . . .	10 00
Woodbury, Mrs. Fairthorne . . . .	5 00

**PENNSYLVANIA, \$200.00.**

Philadelphia, A Friend . . . .	\$50 00
" For Lyons Work . . . .	5 00
" From a Friend . . . .	20 00
" A Friend . . . .	20 00
" Miss A. McK. . . .	5 00
" A Friend . . . .	100 00

**MARYLAND, \$895.00.**

Baltimore Auxiliary . . . .	\$895 00
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**DISTRICT OF COLUMBIA, \$550.00.**

Washington Auxiliary . . . .	\$540 00
" Mr. Dana C. Barber . . . .	10 00

**KENTUCKY, \$225.00.**

Louisville Auxiliary . . . .	\$225 00
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**FLORIDA, \$75.00.**

Florida Auxiliary . . . .	\$75 00
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**INDIANA, \$65.00.**

Indiana Auxiliary . . . .	\$65 00
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**ILLINOIS, \$50.00.**

Chicago Auxiliary . . . .	\$50 00
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**MISSOURI, \$8.00.**

St. Louis Auxiliary . . . .	\$8 00
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\*In the July Record Syracuse Auxiliary was credited with \$254.27 instead of \$487.72.